DECLENSION OF NOUNS IN MARĀṬHĪ AS SEEN IN DNYĀNESHWAR'S WORKS

INAUGURAL-DISSERTATION

VERFASST UND DER HOHEN PHILOSOPHISCHEN FAKULTÄT DER KGL. BAYER. JULIUS-MAXIMILIANS-UNIVERSITÄT WÜRZBURG

ZUR ERLANGUNG DER DOKTORWÜRDE

VORGELEGT AM 19. FEBRUAR 1914

VON

KRISHNAJI JOSHI M. A. (BOMBAY)
AUS POONA (INDIEN)

ACAD. LUGD. BAT. BIBL.

LEIPZIG
DRUCK VON G. KREYSING
1914

REFERENT: GEHEIMER HOFRAT
PROF. DR. JULIUS JOLLY

I.

The study of a language is greatly facilitated, when the exact source from which the language takes its origin, is known. The modern science of Philology, and the rapid development of it, show us clearly that such a knowledge throws a flood of light on many a point in the development of a language, which otherwise it would have been difficult to explain; for though every language possesses some characteristic features of its own, it has many peculiarities and tendencies, that are inherited from and due to the mother language. To grasp these inherent features adequately, it is necessary to trace the language back to its origin.

The oldest known language of the Aryans in India is the Vedic Saṃskṛit. This was the language of literature as used in the Vedas. Side by side with the language of literature, there exists always a language in popular form of speech in current use among the common people; for it can not be supposed that all the people could have spoken in this refined language of literature only. The existence of such a language is due to several causes, such as the constant emigrating of the Aryans and the separation from each other owing to natural barriers and indifferent means of communication, the difficulties of the new conquered alien races, whose vocal organs were not trained to utter the new sounds, in pronouncing the language of the conquerors, and the ever present tendency of economizing effort and simplifying the pronounciation as far as possible. Such languages in common parlance are named Prākṛits. Such a Prākṛit

there must have been in this Vedic period, but perhaps because its peculiarities and differenciating features were not so pronounced as to be entitled to be called a separate dialect, or perhaps because there was no literature in it, no traces of it are left behind, unless there be some peculiarities that got assimilated in Pāli later on. The next development is the middle Saṃskṛit. It is the Saṃskṛit of this period that Pāṇini treats in his grammar. The Prākṛit of this period is Pāli, the oldest Prākṛit known to us. Then came the third period, the period of the classical Saṃskṛit. By this time the Aryans had extended their possessions far and wide, and brought many new provinces and new races under their influence, which gave rise to a number of Prākṛit dialects in this period. The number of the chief Prākṛits according to the grammarians is four, namely Mahārāṣṭrī, Śaurasenī, Māgadhī and Paiśācī. These names were given to the Prākṛits after the provinces in which the different dialects were spoken[1]). Here we have only to deal with the Mahārāṣṭrī Prākṛit as the source from which Marāṭhī takes its origin.

The Aryans of the North gradually began to emigrate towards the South. In the time of Pāṇini they had no knowledge of the territory south of the Vindhya mountains. Nearly two centuries later, Kātyāyana shows a knowledge of the country as far as the river Godāwarī. By the time of Patanjali the Aryans knew the whole of the South nearly, and had conquered and brought under their influence the whole of the Daṇḍakāraṇya. This Daṇḍakāraṇya is the modern Mahārāṣṭra, named so after the Raṭhās or Rāṣṭrakūṭās[2]). The language of this province is Mahārāṣṭrī[3]). This language is treated as the principal Prākṛit by Vararuci, the oldest of the Prākṛit grammarians, in his Prākṛitaprakāśa, and also by Hemacandra and other Prākṛit grammarians.

As Mahārāṣṭrī in its turn began gradually to assume the dignity of the language of literature, the language of

1) Cf. Pischel, Pr. Gr. § 5, 12.

2) Cf. Bhandarkar, Early History of the Deccan pages 8, 10.

3) Cf. Pischel, Pr. Gr. § 12. Jacobi, Ausgewählte Erzählungen in Mahārāṣṭrī, Einleitung § 12.

poetry and of songs, and the best of the Prākṛits[1]), it became more and more regular and fixed by grammatical rules. Popular languages as a rule do not bear so many strict restrictions, and there came into being an Apabhraṃśa, known as Mahārāṣṭrī Apabhraṃśa or Apabhraṃśa simply. From this Apabhraṃśa evolved in course of time the Marāṭhī language. This can be very well seen from many of the peculiarities and tendencies of the Apabhraṃśa that are well preserved in Marāṭhī[2]).

The oldest Marāṭhī document as yet found is the copper plate at Mangaḷvedheṃ dated Śake 410 (A. D. 488) published in Prabhāta Dhulia. There is a second copper plate at Cikurdeṃ dated Śake 658 (A. D. 736) published in Viśvavṛitta Kolhapur. Then there is a series of copper plates and inscriptions down to the twelfth century[3]). Thus the first evidence of Marāṭhī is from A. D. 488. From this it can not be concluded that the language was popular and prosperous even then, still it can be taken as a sure evidence, that the language existed as a separate dialect sometime before 488. It will not be therefore far from right to assume 400 A. D. as the probable approximate date of the origin of the Marāṭhī language[4]). From this early date down to the age of Dnyāneshwar there is no literature in the language. It is not improbable that some literature was produced in this long span of time, but is lost to us. It may be partly due to the wild anarchy, that reigned in Mahārāṣṭra for a considerable time shortly after 400 A. D., and partly to the wave of Saṃskṛitism that came over the land at that time, and drove even the refined language of literature like Mahārāṣṭrī out of the field for a time. The evidence of the language as

1) Daṇḍin Kāvyādarśa I. 34.

2) Cf. also Pischel, Pr. Gr. § 2, 5, 6, 12. Grierson, L. S. J. Vol. VII, Introduction.

3) Cf. Rajwade, Introduction to Dnyāneshwarī.

4) The evidence of Marāṭhī (a language evolved out of Mahārāṣṭrī through Apabraṃśa) going so far back as 488 A. D. it seems very probable that Mahārāṣṭrī is much older than it is generally supposed to be; the fact that Vararuci is the same as Kātyāyana, the Vārtikakār, leads to the same conclusion.

seen in Dnyāneshwar's works shows, that the language was not used for the first time then as the vehicle of poetic ideas; for the language shows a huge capacity and power and a perfect form, scarcely to be found in a language first used for such a purpose. Certain it is that there is no literature available at present till Dnyāneshwar's time.

There is some controversy about the date of Dnyāneshwar. There are two versions given. According to the first he was born in Śake 1193 (A. D. 1271) and died in Śake 1215 Kārtika Vadya 13 (A. D. 1293); according to the second version he was born on the 8th of the latter half of Shrāvaṇa Śake 1197 (A. D. 19th July 1275) and died on Thursday the 13th of the latter half of Kārtika Śake 1218 (A. D. 25th October 1296 a Thursday). In support of the birth date of the first version an Abhanga by Janābāi is cited

शालिवाहन शके, अकराशें नवद ।
निवृत्ती आनंद, प्रगटले ॥ १ ॥
ज्याण्णवाचे सालीं, ज्ञानदेव प्रगटले ।
सोपान देखीले, शाण्णवांत ॥ २ ॥
नव्याण्णवाचे सालीं, मुक्ताई देखिली ।
जनी म्हणे केली, मात त्यांनीं ॥ ३ ॥

In support of the date of death no evidence is cited; only a remark is made that the whole occasion is beautifully described by Nāmadeva in his Abhangas[1]). But this very Abhanga gives the date of the second version. In support of the birth date of the second version, the same Abhanga by Janābāi is cited, but with different readings—

शके अकरा शतें पंचाण्णववत्सरीं ।
निवृत्ति उदरीं प्रगटले ॥ १ ॥
सत्याण्णव सालीं ज्ञानदेव झाले ।
नव्याण्णवीं देखिले सोपानदेव ॥ २ ॥
बाराशतें एकीं मुक्ताई जन्मली ।
जनी म्हणे केली मात त्यांनीं ॥ ३ ॥

1) Cf. Introduction to Amṛitānubhava.

In addition to this there can be cited many Abhangas by the contemporary saints who give the same date with full particulars. Thus Nāmadeva writes—

अधिक सत्याण्णव शके अकराशतीं ।
श्रावणमास तिथी कृष्णाष्टमी ॥ १ ॥
वर्षाऋतु युवा नाम संवत्सर ।
उगवे निशाकर रात्रिमाजी ॥ २ ॥
पंचमहा पातकी तारावयाजन ।
आले नारायण मृत्यूलोकां ॥ ३ ॥
नामा म्हणे पूर्णब्रम्ह ज्ञानेश्वर ।
घेतसे अवतार अलंकापुरीं ॥ ४ ॥

The other Abhangas give the same particulars. In support of the date of death, the same contemporary saints can be quoted. Thus Nāmadeva writes—

धन्य अलंकापूर इंद्रायणी तीर ।
देव सिध्देश्वर नांदे तेथें ॥ १ ॥
पुण्य क्षेत्र ऐसें पाह्रनियां आधीं ।
घेतली समाधी ज्ञानदेवें ॥ २ ॥
गणितबाराशतें अधिक अष्टादश ।
कृष्ण कार्तिक मास त्रयोदशी ॥ ३ ॥
देवगुरुवार दुर्मुख संवत्सर ।
करिती सुरवर कुसुमवृष्टि ॥ ४ ॥
नामा म्हणे ज्ञानराज ब्रम्हपूर्ण ।
समाधि निधान संजीवनी ॥ ५ ॥

All the particulars given in this Abhanga are fully borne out in the Abhangas of the other saints[1]). Thus the first version is based upon slender evidence. It gives no particulars, which would have made it possible to test them and thus fix the date. The second version gives full particulars, which are the same as given by the various saints; moreover the particulars tally well with the calender. The death took place on a Thursday, and on the day given by

1) Cf. Pangarkar, Life of Dnyāneshwar.

the second version as the day of the Samādhi, it was a Thursday. The evidence of the first being slender, and all the particulars given by the second, tallying well with the calender and being fully corroborated by all the contemporary saints, there is reason to believe it to be the true version. Thus I have taken the date of the second version to be the right date.

Dnyāneshwar the great Brāmhaṇ saint flourished in Mahārāṣṭra in the reign of Rāmdevarāo Jādhav of Devagirī. He was born on the 19th of July 1275 possibly at Apegaon. His father Viṭṭhalpant, the son of Govindpant Kuḷkarṇī of Apegaon, a village some eight miles from Paiṭhan on the banks of Godāvarī, and his mother Rukmiṇī, the daughter of Sidhopant Kuḷkarṇī of Aḷandī near Poona, both came of families noted for their devotion and piety. Viṭṭhal who was extremily religions, and took very little interest in worldly matters, became a Sanyāsin soon after his marriage and lived in Benaras as the disciple of Rāmānanda. Rāmānanda on his tour of pilgrimage came to Aḷandī, learnt that Viṭṭhal had become a Sanyāsin without the consent of his wife, and ordered him to resume his wordly duties, and live with his wife again. Viṭṭhal obeyed his teacher, and in course of time got three sons and a daughter, of whom the Sādhū poet was the second son. These unusual circumstances in the life of Viṭṭhal, incurred the wrath of the Bramhans against him, and they pronounced a ban of excommunication against the family. The parents soon renounced everything, and went on a pilgrimage, but the children, who were hooted out as the progeny of a Sanyāsin, had to suffer privations. They repaired to Paiṭhan, to request the Bramhans to raise this ban, as it excluded them from the rites of Bramhanism. The Bramhans refused and Dnyāneshwar who according to popular tradition, was supposed to possess supernatural powers, performed some miracles. This overawed the Bramhans, and they nullified the ban by issuing a certificate of absolution (Śuddhipattra). This happened between 1284 and 1290[1]).

1) Cf. Pangarkar, Life of Dnyāneshwar.

During this time the brothers were sometimes at Aḷandī, sometimes at Apegaon and sometimes at Newāseṃ. Dnyāneshwar had also made acquaintance of the famous devotee Nāmadeva, a considerably prolix writer, whose works are handed down to us in very modern form. It was here at Newāseṃ in the year 1290 that Dnyāneshwar gave his commentary on Gitā, the Bhāvārthadīpikā, popular known as Dnyāneshwarī. The last verse of this work gives this date.

शके बाराशतें बारोत्तरें । तैं टीकाकेली ज्ञानेश्वरें ।
सच्चितानंदबाबा आदरें । लेखकू झाला.

A written copy of it is said to have been prepared some years later by his disciple Satcitānandabāwā, but it is not available to day. Dnyāneshwar wrote another original work Amṛitānubhava, according to popular tradition in ten days, the same year or perhaps in 1291. Then the brothers went on a tour of pilgrimage. Dnyāneshwar underwent at Aḷandī on the 25th October 1296 the ceremony of living-interment in the presence of his brother and numerous disciples.

Of the minor works of Dnyāneshwar can be mentioned a short pamphlet of sixty-five verses, known as cāngadeva pāsaṣṭī, and numerous Abhangas. It is somtimes argued that these Abhangas, the language of which is so modern and different from the language of Dnyāneshwarī, are not his work. But this argument alone is not sufficient to deny the authorship of these to him; for it is quite possible that these Abhangas which are handed down from generation to generation orally, have gradually assumed this modern form, like the Abhangas of Nāmdeva his contemporary. One commentary on Yogavāsiṣṭha is also ascribed to him, but it is lost.

Dnyāneshwar's works are mainly religious and philosophical. In Dnyāneshwarī and Amṛitānubhava, he advocates the doctrines of pure Advaita philosophy. He seems to have seen the danger of these doctrines being misused by sophists, and he preaches the devoteeism in his Abhangas for the common people. The historical value of his works is great. He draws his material from nearly every walk of life and

society, and thus his works are full of imformation about the social condition and general culture of those times. From the standpoint of literature, they are of an exceptionally high order. He is the father of Marāṭhī poetry and a consummate master of style. His style is racy, powerful, confident and beautiful. His vocabulary is unending, and he could light upon the aptest words and expressions with an amazing ease. His descriptions are at times perfect gems of brevity, but he can also be charmingly prolix. His arguments are convincing and to the point. His similes are appropriate, natural and full of worldly wisdom; but sometimes they are often repeated and lose their charm. In short he is the first Marāṭhī poet, both chronologically and in merit, and remains unrivalled in Marāṭhī literature.

It is interesting to see that there is a striking similarity between the lives and works of Śankarācārya and Dnyāneshwar. Both were consummate masters of style and argument; both were propagators of a new creed, and set the religion free from the imminent dangers, one from the meshes of Buddhism, the other from the sophistry of philosophers; both advocated the doctrines of Advaita philosophy, both wrote commentaries on Gītā, both died so young, and lastly the life-works of both are honoured even to this day in India.

Lastly there remains one point. How far is the language of Dnyāneshwar a type of the spoken language of that period; for it is sometimes asserted that his language is artificial. It is rather difficult to ascertain exactly how far a poet of so remote a period, has taken liberties with the language to make it suit his metre and make it a fit vehicle for his thoughts. The language has made such a vast progress, in the seven centuries that have passed since the time of Dnyāneshwar, that many of the forms and expressions used by him, sound completely unfamiliar to the modern ear. But this can scarcely be adduced in support of the charge. On the other hand there are points which rather lead to quite a different conclusion. Firstly, many of the modern forms and expressions in the language, can very well be traced

back to the forms found in Dnyāneshwar's works. These could hardly be supposed to have developed out of the artificial language used by one poet. They are the further developments of the forms then in current use in the language. Thus there is reason to believe that the forms used by the poet were actually used in the spoken language, and are not his inventions merely. Secondly Dnyāneshwar wrote his commentary to make the teachings of the Gītā popular. With this object in view, he could scarcely have used an artificial language, for it would have been directly incompatible with his aim. Moreover he has expressly mentioned it in his works. He says that he is writing in such a language as is intelligible to the young and to the ignorant[1]). An artificial language could hardly have been the means of achieving this purpose. It is quite probable that he might have taken some liberties with the language as a poet; for the language of poetry, always differs a little from the language actually spoken. But beyond this much, there is no reason to doubt that the language used by him was not the actual language then spoken in Mahārāṣṭra.

The editions of Dnyāneshwar's works consulted by me are—

1. Dnyānadevī by Mādgāvkar. Published in 1907 Bombay. It is a critical edition prepared from twelve manuscripts. The dates of four of them are only given. Two of these are as old as 1629 and 1737. The readings accepted are not always good, and sometimes better readings and older forms are left in the footnotes. But being a critical edition from so many manuscripts I have chiefly quoted this edition. This edition is named A.

2. Dnyāneshwarī by Rajwade. Published in 1909 Dhulia with an introduction. This is prepared from a manuscript found by the author at Beed. He holds that the MS. is the oldest MS. of Dnyāneshwarī as yet found. This is corroborated by the evidence of the language, the form of which is undoubtably older than any as yet published. I have

1) Cf. Dnyāneshwari 18—1743.

compared the A with this edition every where. This edition is named B.

3. Sārtha Dnyāneshwarī by Sākhare. Published in 1910 Poona with a prose translation. The forms in this edition are much modern. I have quoted it as C.

4. Sārtha Saṭīpa Dnyāneshwarī by Aṭhalye. Published in 1902 Bombay with a prose translation. This edition agrees almost with C. Where it differs, the readings are always more modern. I have very rarely quoted it as D.

5. Amṛitanubhava by Deshmūkha. Published in 1905 Bombay with a prose translation. The form of the language at times is modern. I have not quoted it at all.

II.

All the nouns in Marāṭhī end in vowels. The Saṃskṛit nouns ending in t, n, and s, almost as a rule, either drop the end consonants or take an additional final vowel, अ for the masculine and आ or ई for the feminine in the Prākṛits[1]). But there are some traces of the old saṃskṛit consonant declension left in the Prākṛits[2]). These traces are not to be found in Marāṭhī, and all the nouns have vowel endings without exception[3]).

In Marāṭhī there are three genders, the masculine, the feminine, and the neuter. In Mahārāṣṭrī and Apabhraṃśa the genders of some of the saṃskṛit nouns are changed. Marāṭhī has taken up the genders of the Prākṛit for the most part; but some of them are also found to be changed. The genders of some words are uncertain e. g. **जन्म**, **धर्म** etc. They are sometimes used as masculine nouns, and sometimes as neuter nouns.

There are two numbers, the singular and the plural. In Saṃskṛit there is a third number, the dual. In the Prākṛits a plural was always used for the Sk. dual[4]). Marāṭhī has no dual.

There are eight cases in Marāṭhī; the Nominative (**प्रथमा**), Accusative (**द्वितीया**), Instrumental (**तृतीया**), Dative (**चतुर्थी**),

---

1) Pischel, Pr. Gr. § 339, 355.

2) Pischel, Pr. Gr. § 355, 399, 408 etc.

3) In modern Marāṭhī some of the Sk. words are sometimes written, with consonant endings as in Saṃskṛit; but in declension they are considered as words ending in vowels.

4) Vr. 6, 63.

Ablative (पंचमी), Genetive (षष्ठी), Locative (सप्तमी), and the Vocative (संबोधन). About the number of the cases to be accepted, there is a difference of opinion among the modern Marāṭhī grammarians. In Saṃskṛit there are eight cases. In Prākṛits there is no dative[1]). The purpose of the Dative was served by using the Genetive. The old Marāṭhī case termination सि or सी and the new Marāṭhī स and ना are derived from the Sk. Genetive terminations स्य and नाम्. These were taken as the Dative terminations, and a new termination च varying according to gender into चा-चो-चें came into use as a Genetive case affix. These forms in च have mostly the sense of adjectives. This adjectival use of these forms, and the fact that they take all the case terminations again to form new cases, are the causes why Genetive is rejected as a case. The Accusative is rejected on the ground that it has no separate case terminations. Thus Joshi regards these forms in च as adjectives exclusively, accepts the Genetive as a case, and gives the number of the cases to be eight[2]), but remarks, that historically six cases only should be accepted[3]). Damle rejects the Accusative only[4]). It is in the nature of the genetive forms to have the force of possessive adjectives, and in Marāṭhī it is also due to the origin of the termination च. It is derived from Sk. त्य and like the Sk. forms in त्य is used as an adjective and takes new terminations to form new cases. In old Marāṭhī these forms are always used as adjectives, but in new Marāṭhī, the use of these forms is not exclusively adjectival. There are some uses of these current in the language, which it is not possible to explain as possessive adjectives[5]) and can not be explained

1) (Vr. 6, 44.) Hemachandra gives a rule that in Prākṛit a Dative can be used when it serves a special purpose; (Hc. 3—132) and Prof. Pischel also gives some examples of the Dative singular forms, found in the Prākṛit literature. (Pischel, Pr. Gr. § 361.) But these are only solitary few examples, and the D. had practically disappeared.

2) Joshi, M. Gr. page 116.

3) Ibid. 119.

4) Damle, M. Gr. pages 343, 344.

5) Ibid. 348 to 350.

either, unless they be accepted as Genetive forms. Again in old Marāṭhī there are the Genetive forms in आ, ए and आं. These will have no place in grammar if the Genetive is rejected. The Accusative has no separate terminations in Marāṭhī. The forms of Nom. and Acc. are identical. The Accusative of old has a tendency of having the same forms as the Nominative. In Prākṛit many nouns have identical forms in the Nom. and the Acc. In Saṃskṛit the Acc. dual is always the same as the Nom. dual, and the neuter nouns have all the three forms in the Nom. and Acc. identical. Thus in the absence of any other more conclusive argument, the fact alone, that the Acc. has no separate terminations, is not sufficient to reject the case from the language altogether.

The different case terminations are—

	Singular	Plural
Nom. and Acc.	उ, ओ	
Instrumental	एन, एं, सिं or सीं	ईं, सिं or सीं
Dative	तें, सी	तें, सी
Ablative	हूनि, जनि	हूनि, जनि
Genetive	आ, च	आं, च
Locative	ईं, एं, आं	ईं, एं, आं
Vocative		हो

Nominative—उ.—It is derived from the Sk. nom. singular termination अस्. अस् becomes अह > ओ in all the Prākṛits[1]). This ओ becomes उ in Apabhraṃśa[2]). The old Marāṭhī उ is from this Ap. उ. The development is as fellows—

Sk. अस् > ओ Mahārāṣṭrī > उ Ap. > उ old Marāṭhī.

The Sk. nom. sing. neuter termination अम् also becomes उ in Ap. The masculine and neuter nouns in अ only lake this termination optionally in the nom. and acc. singulars.

ओ.—Like उ is derived from the Sk. अस्. Sk. अस् > ओ Mh. > उ old Marāṭhī.

---

1) Vr. 5—1. Pischel, Pr. Gr. § 345.
2) Hc. 4—331. Pischel, Pr. Gr. § 346.

Masculine nouns ending in ह, य, व or those which originally had ह, य, व, as final letters, take this termination optionally in the Nom. and Acc. singulars. In the plural there are no terminations. The plural of a noun is its Nom. and Acc. plural. The ways of forming the plural are different for different bases. They are discussed under those declensions.

Instrumental singular एन, एं.—These terminations are derived from the Sk. Instr. termination एन. The development is—Sk. एन > एण Mahārāṣṭrī[1]) > एण or एं Ap. > एन, एं old Marāṭhī. The Prākṛit ण is changed into न in Marāṭhī.

The masculine nouns in आ and the neuter nouns in एं take the termination एन; the mas. nouns in अ, ई, ऊ and neuter in अ, ईं, ऊं bases take the termination एं in the Instr. singular.

सिं.—The origin of this termination is obscure. Several conjectures are made.

a) सिं is derived from भिः as Sk. भिः > हिं Ap. > सिं old Marāṭhī. This does not appear to be probable for in Prākṛit स becomes ह but ह never becomes स. Secondly the ह in the Prākṛit endings is always dropped when these are taken as terminations in Marāṭhī, as is seen in many other cases (ex. the Abl. termination ह्नि).

b) It is derived from the Locative of the word आस in आसपास (Sk. आर्श्व, पार्श्व).

c) It is derived from the Locative of सम (d) from the locative of सह. The derivation of सिं from सह seems to be probable as this termination is always used in the sense of सह.

This termination is used both in the sing. and the plur. of all bases; sometimes it forms compound cases with an Instrumental form before it, but sometimes it is added to the oblique form like other terminations beginning with a consonant.

Plural—ईं.—This termination is derived from the Sk. Instr. plural termination भिः. Sk. भिः becomes हिं in Mahā-

1) Vr. 5—4.

rāṣṭrī and Ap.[1]). This हिं becomes ईं or इं in Marāṭhī. The development is—Sk. भिः > हिं Mh. > हिं Ap. > ईं, इं Marāṭhī.

All nouns except the masculine in आ and उ and the feminine in उ take this termination in the Instr. plural.

Dative—सी.—This is derived from the Sk. Genetive singular termination स्य. Sk. स्य becomes स्स in Mh. and Ap.[2]) From this Ap. स्स the Marāṭhī सी is derived.

Sk. स्स > स्य Mh. > स्स Ap. स new Marāṭhī सी old Marāṭhī. The इ in this termination is the इ usually found in old Marāṭhī at the end of the words. Compare also the Ablative termination ह्नि for ह्न.

तें.—The derivation of this termination is not clear. It is quite probable that it comes from Sk. अर्थे as Rajwade has suggested. Sk. अर्थे > अत्थे Pr. > थें > तें old Marāṭhī.

All the nouns take these terminations both in the sing. and the plural.

Ablative—ह्न-नि. —This termination is derived from the Sk. Abl. termination भ्यस्. Sk. भ्यस् becomes हिंतो in Pr.[3]) भ्यस् + तस् = हिम्तो[4]) हिंतो was originally हंतो or ऊंतो[5]). From this हिंतो or ऊंतो is the Marāṭhī ह्न derived. The development is Sk. भ्यस् > हिंतो or ऊंतो Mh. > हिंतो or हं Ap. > ह्न or ह्नि Marāṭhī.

The termination ऊन-नि is simply a curtailed form of the termination ह्नि by dropping the ह.

All nouns take this termination in both the numbers. The termination ह्न is found in many changed forms such as ह्नि, ऊनी, होनि, होनिया, होनु, ह्नु, etc. ऊन has also similar forms.

Genetive—sing. आ.—This termination is derived from the Sk. gen. termination स्य. Sk. स्य becomes स्स in Mh. and ह in Ap. Thus पुत्रस्य becomes पुत्तस्स Mh and पुत्तस्स or पुत्तह in Ap. From this पुत्तह by dropping the ह-पुत्तअ—by sandhi पुत्ता-पूता old Marāṭhī. The development is—Sk. स्य > स्स Mh. > स्स, ह, Ap. > अह > अअ > आ old Marāṭhī. All the nouns

1) Vr. 5—5 2) Vr. 5—8. 3) Vr. 5—7.
4) Pischel, Pr. Gr. § 365. 5) Hc. 4—61.

except the mas. and fem. in short इ, उ take this termination in the gen. sing. This is also a general termination for making the oblique singular forms.

Plural—आं.—This is derived from the Sk. gen. plu. termination आम्. Sk. आम् becomes आणम् in Mh., पुत्ताणाम् > पुत्ताणम्. This becomes पुत्ताहं in Ap. and by dropping the ह as usual पूतां in Marāṭhī. Thus Sk. नाम् > णम् Mh. > हं Ap. > अहं-आं old Marāṭhī.

This is the general termination for the oblique plural forms.

च.—This termination is derived from the Sk. Taddhita-suffix त्य (त्यक्). This Sk. त्य becomes च्च in Mahārāṣṭrī[1]) as नित्य > णिच्च, प्रत्यक्ष > पच्चक्ख and so on. This Mahārāṣṭrī च्च has become च in Marāṭhī. That the Sk. त्य becomes च in Marāṭhī is also seen from such words as सत्य. This becomes सच्च in Hindī but साच in Marāṭhī. Thus Sk. त्य > च्च Mh. and Ap. > च in Marāṭhī.

All the nouns take this termination in both the numbers. This is changed into चा-ची-चें according to the gender of the noun they qualify, for these forms are possessive adjectives in old Marāṭhī.

Locative ईं or इं.—This termination is derived from the Sk. loc. termination स्मिन्. Sk. स्मिन् becomes म्मि in Mh.[2]) and म्हिं in Ap.[3]). This Ap. म्हिं becomes ं in Marāṭhī by dropping the ह as usual. It is also written long as ीं. Thus Sk. स्मिन् > म्मि Mh. > म्हिं Ap. > ं, ीं old Marāṭhī.

All nouns except the mas. in आ, ई and उ, fem. in आ, उ and the neu. in एं take this termination both in the sing. and plural.

ए.—This is derived from the Pr. termination ए for fem. in आ, ई, ऊ bases. This termination is also used in the Instr. and G. singulars of these bases in Mahārāṣṭrī[4]). Thus it is the general termination for the oblique singular of the fem. nouns in आ, ई and ऊ bases. This termination is also used in the loc. sing. of mas. nouns in अ. Sk. पुत्ते

1) Vr. 3, 27. 2) Vr. 5—9.
3) Pischel, Pr. Gr. § 313, 315. 4) Vr. 5—22.

becomes पुत्तम्मि, पुत्ते in Mahārāṣṭrī[1]) and पुत्ते, पुत्तहिं in Ap. Thus in this case it is derived from the Sk. ए > ए Mh. > ए Ap. > ए Marāṭhī.

आं. — This is really the Genetive plural termination आं. But when it is added to the mas. nouns in आ and the neu. in एं the process is irregular. Then there is no य Ādeśa before it. The neuter in एं have also the regular य Ādeśa forms or oblique forms. Thus I have taken this आं as a separate irregular termination. In one way the process can be said to be regular, for before a termination beginning with a vowel no oblique forms are made. The masculine nouns in आ take this termination in the Instr. plural also. This is after the usage of the Ap. where the Instr. and Loc. plurals were always identical.

Vocative — हो. — This is derived from the Ap. Voc. plural termination हो. Ap. has हो in the plural[2]). In Marāṭhī also it is mostly used in the plural. In the singular there are no terminations. A general rule would be that the oblique singular form is the Voc. singular. This rule is not without exceptions, for sometimes हो is used in the singular also, and sometimes a base form is also used.

Before the case terminations are added the crude forms of the declinables have to undergo certain variations and modifications; this modified form is called the oblique form or Sāmānyarūpa[3]). In Saṃskṛit the Genetive could be used for other cases. After the disappearance of the Dative from the Prākṛits, the Genetive always served the purposes of the Dative. The Prākṛits also show a tendency of substituting the Genetive for nearly all other cases, except the Nom. and the Acc., and thus simplifying and reducing the whole declension to two oblique cases only, viz. the Nominative and

---

1) Vr. 5—9.

2) Pischel, Pr. Gr. § 372.

3) In Marāṭhī there are really no crude forms for the nouns as in Saṃskṛit. The crude form and the Nominative singular are always the same; but before the other case terminations are added the final vowel of this form has to be modified, like that of the crude form in Saṃskṛit. In this sense only I have called it a crude form.

the Genetive. This tendency is especially marked in the Apabhraṃśa prākṛit. Its Genetive terminations formed the Ablative and sometimes the Locative also[1]). There remained only three case inflections, the Nominative (including the Acc) the Instrumental and the Genetive. Of these the Instr. plural was always identical with the Loc. plural[2]). Marāṭhī at its origin found the inflection in this state and followed it. But this general use of the Genetive for other cases naturally involved in itself an ambiguity; for then the sense and the relations of different words in a sentence, to each other, could only be construed according to the context, from the identical forms. To obviate this ambiguity, new terminations for different cases came into use. But as the Genetive forms were already current in the language, the new terminations were added to these forms, instead of adding them to the crude forms of the declinables Thus these Genetive forms became the modified bases or the oblique forms. The new Marāṭhī cases therefore are practically compound cases. Thus **नदियांसी** the Dative plural of **नदी** fem. is really a compound case, the old Genetive plural **नदियां** + **सी** the Dative termination. For a long time the use of the mere oblique forms and the use of the new case forms were side by side current in the language. Gradually the use of the mere oblique forms for other cases fell out of use, and the new case forms became more and more current. Unfortunately there is no evidence available, of the form of the language before the time of Dnyāneshwar. But as far as could be judged from a list of words in **अ** bases from the copper plate at Chikurdem dated A. D. 736, given by Rajwade in his grammar, it is found that there all the Dative singular forms, without exception, are without any case terminations i. e. are the oblique or Genetive forms. In Dnyāneshwar's works, the use of the mere oblique forms is profuse, but the case forms with terminations are also as much used as those forms. In the works of Ekanath (end

1) Hc. 336 to 341.
2) Pischel, Pr. Gr. § 371, 387, 381.

of the 15th century) there is a lesser use of these forms for other cases, and later in the works of Tukārām (17th century) lesser still. In modern Marāṭhī no case forms without terminations are used except sometimes in Poetry.

Now the question, whether there was this modified form called Samānyarūpa in use in the language in Dnyāneshwar's time. Rajwade in his grammar newly published at Dhulia, starts with the supposition, that there was no Sāmānyarūpa in the Maraṭhī language then; for all the forms of the Marāṭhī declension can be traced back to the Mh. or Ap. forms; and shows that the Sāmānyarūpa in modern Marāṭhī is developed out of the case forms in Dnyāneshwar's Marāṭhī. The second part of the assumption is evidently true, as the modern Marāṭhī language is but a futher developed form of the language spoken in Mahārāṣṭra in the 13th century. But this fact does not go to prove the first part of the supposition. Here arise three important questions; (a) whether all the Marāṭhī forms can be traced back to the Prākṛit forms (b) whether there were any variations and modifications made in the crude form of a word before adding the case terminations; if so, how can that be explained (c) whether these modified forms be named Sāmānyarūpa in Marāṭhī.

a) When it is said that a certain language is evolved out of another language, what is generally meant is, that the evolved language as a whole has many of the peculiarities and tendencies of the mother language. But side by side there are other alien influences at work, which make the new language to develop certain peculiarities of its own, and thus deviate in some respects from the original language. These peculiarities are naturally few, but the presence of them makes it difficult to trace all the forms back to the original. That is why in Marāṭhī all the forms can not be traced back to the original forms in Mahārāṣṭrī or Apabhraṃśa. That it is so can be well shown from the old Marāṭhī declension. The declensions of the short इ, उ and lang ई, ऊ feminine bases in Mahārāṣṭrī and Ap. are almost identical[1]).

1) Pischel, Pr. Gr. § 384.

In Marāṭhī there is a clear difference made in the declensions of the short इ, उ and long ई, ऊ fem. bases. The short इ, उ bases take the terminations after simply lengthening the final short vowels, but the long ई, ऊ bases modify their final vowels regularly to इये, इया and उवे, उवा in the singular and to इयां, उवां in the plural. Both these different kinds of forms can not well be traced back to the original identical forms in Mh. or Ap. The same can be said of the short इ, उ and long ई, ऊ masculine bases. The declensions of these are also identical in Prākṛits.[1]) There are no Dative plural forms in Pr.; and singular forms are only for some bases as solitary exceptions. The new Dative forms can hardly be traced back to these. The forms of the masculine in आ and the neuter in एं can not be traced back to the Prākṛits, for there are no masculine nouns in आ and neuter nouns in एं in the Prākṛits. These are peculiar to Marāṭhī only.

b) In Saṃskṛit the crude form of a word undergoes certain modifications and variations before the case terminations are added. In Prākṛits the case is similar as is seen from the rules given by the Prākṛit grammarians[2]). In Marāṭhī it is clear from every case form, that the terminations are not added to an unmodified base or the crude form. For example रुचीहुनि, नदियेहुनि and ज्ञानियाहुनि are the Ablative singular forms of the words रुचि fem., नदी fem. and ज्ञानी mas respectively. These forms can be explained in two possible ways; by taking the final इ, ई and ई of the three bases to have changed into ई, इये, इया respectively before the Abl. sing. termination हुनि or by taking three different terminations for the Ablative in the three cases as इहुनि, एहुनि and आहुनि. The second explanation is not probable, for the terminations with three different initial vowels can not be derived from the Pr. ऊंतो. In Pr. the termination is ऊंतो and not इऊंतो, एऊंतो or आऊंतो[3]). The different initials can not be taken as the changes made in

1) Pischel, Pr. Gr. § 383.
2) Vr. 5, 11 to 13, 18, 21, 31, 35 and others.
3) Vr. 5—7.

the termination before it is added to different bases, for when a change is made in the termination it is expressly stated by the grammarians[1]) and it is nowhere stated that the Ablative termination takes these different initial vowels. But the modifications in the final vowels of the bases are expressly stated[2]). Thus the इ, इये and इया are simply the modifications of the final इ, ई and ई of the words रुचि, नदी and ज्ञानी respectively. The case of the Dative is very clear. There the Genetive forms are always used as in the Pr. and when the new terminations are added they are added to these Genetive forms. The terminations सी and तें can not be supposed to take the different initial vowels. The changes in the final vowels of other bases, can also be only explained as the modifications of the bases before the case terminations are added, and not by taking different terminations in every case.

c) In Saṃskṛit and Prākṛits the modifications in the crude forms are different before the different case terminations. These modifications in those languages therefore, can not be properly termed Sāmānyarūpa — a general common modified form before all the case terminations. The case of Marāṭhī is quite different. The modifications in the bases in Marāṭhī are so regular and common before the different case terminations. This is no departure from the old usage. In the Prākṛits the Genetive had almost become a universal inflection, and the modified forms or the so called oblique forms in Marāṭhī, are only these Genetive forms. Thus the mas. in अ change the final अ into आ sing. and आं plu. before all the case terminations beginning with a consonant. No modified form is made before the terminations beginning with a vowel. These forms in आ and आं are only the Genetive forms. In the case of the fem. in ई and mas. in ई the final vowels are modified into इये, इया sing. and इयां plural for the fem. bases, and into इया sing. and इयां plural for the mas. bases regularly. Here also these are only the Gen. forms.

---

1) Vr. 5, 1 to 10, 14 to 16 etc.
2) Vr. already quoted.

The same is true of other bases. This modification of the final vowel being so regular and common before the case terminations beginning with consonants, and the same modified form being used without terminations in those cases where the terminations begin with vowels, it is aptly termed Sāmānyarūpa, — a form common to all cases before the terminations are added. This Sāmānyarūpa is termed oblique form.

The Sāmānyarūpa is made as follows—

Singular. — Masculine in अ, इ, ई, उ, ऊ.

In Apabhraṃśa the Genetive singular termination for the mas. in अ is ह. Analogous to the Māgadhī genetive termination ह this Ap. ह is taken by Marāṭhī as a termination for masculine nouns in all bases. Before this ह the final of the base is lengthened. The ह is then dropped as is usual in Marāṭhī. Thus for different bases—

अ	—	आह	—	आ
इ	—	ईह	—	ई
ई	—	ईआह	—	इया by Sandhi
उ	—	ऊह	—	ऊ
ऊ	—	ऊआह	—	उवा by Sandhi

There are no masculine nouns in आ and neuter nouns in एं in Prākṛits. So the oblique forms of these bases are formed in analogy of the Genetive forms of the pronoun ए derived from एतद्. The Genetive forms of this pronoun are ए + आ = एया sing. and ए + आं = एयां plural. Thus the masculine in आ and the neuter in एं have the final vowels changed into एया sing. and एयां plural.

The neuter nouns in अ, ईं and ऊं form their oblique forms like the masculine in अ, ई and ऊ respectively.

Singular. — Feminine in आ, इ, ई, उ, ऊ.

The Mahārāṣṭrī Genetive singular terminations for the fem. nouns are अ, आ, ए, इ[1]). Thus for all the feminine bases —

1) (Vr. 5—22.) Vararuci in the next rule excludes अ and आ for the fem. in आ. But the Genetive singular form मालाअ is given by Pischel (Pr. Gr. § 374).

आ	—	आअ-आए	—	आ, ए by Pararūpa Sandhi
इ	—	ईअ	—	ई
ई	—	ईआ-ईए	—	इया, एये by Sandhi
उ	—	ऊअ	—	ऊ
ऊ	—	ऊआ, ऊए	—	उवा, उवे by Sandhi

The oblique forms of the fem. in अ are formed like the fem. in आ or इ according as they are derived from Sk. nouns ending in आ or इ.

Plural. – In the Ap. the Genetive plural terminations are हं, ऊं. हं is generally for mas. bases and ऊं for the fem. bases. But they are used indifferently also; thus ऊं is used for the mas. इ, ई, उ, ऊ bases und हं for the fem. इ, ई bases. In Marāṭhī हं is taken for all bases. Thus we get for all bases masculine and feminine —

अ mas. only		आहं	—	आं
आ fem. only		आहं	—	आं
उ mas. and fem.		ऊहं	—	ऊं
ऊ	„	ऊआहं	—	उवां
इ	„	ईहं	—	ईं
ई	„	ईआहं	—	इयां

The oblique forms for different bases are —

Masculine	Singular	Plural
अ	आ	आं
आ	एया	एयां
इ	ई	ईं
ई	इया	इयां
उ	ऊ	ऊं
ऊ	उवा	उवां
Feminine	Singular	Plural
आ	आ, ए	आं
इ	ई	ईं
ई	इया, इये	इयां
उ	ऊ	ऊं
ऊ	उवा, उवे	उवां

Neuter	Singular	Plural
अ	आ	आं
ई	इया	इयां
ऊं	उवा	उवां
एं	एया	एयां

Before terminations beginning with vowels no oblique form is made. Then the final of the base and the initial of the termination are joined according to Marāṭhī Sandhi rules. There are two kinds of Sandhi in Marāṭhī; (1) when two vowels are to be joined, the latter alone remains and the former is dropped, it is called Pararūpa Sandhi; (2) when the former remains and the latter is dropped, it is called Pūrva-rūpa Sandhi. Of these the former is generally used in adding the terminations. The use of the latter is seldom. Sometimes even the Sk. Sandhi rules are used.

III.

Masculine nouns.

Masculine in अ.

For comparison I have given Saṃskṛit, Mahārāṣṭrī, Apabhraṃśa, old Marāṭhī and new Marāṭhī forms in tables. The Mahārāṣṭrī and the Apabhraṃśa forms are taken from Pischel's Grammatik der Prākṛit-Sprachen and sometimes from Vararuci's Prākṛitaprakāśa.

पूत

	Sk.	Mh.	Ap.	o. M.	n. M.
sing.	पुत्रः	पुत्तो	पुत्तु	पूतु, पूत	पूत
plu.	पुत्राः	पुत्ता	पुत्त	पूत	पूत
cc. sing.	पुत्रम्	पुत्तम्	पुत्तु	पूतु, पुत	पूत
cc. plu.	पुत्रान्	पुत्ते	पुत्ता, पुत्त	पूत	पूत
str. sing.	पुत्रेण	पुत्तेण-णम्	पुत्तेण, पुत्तें	पूतें-सिं	पूतानें-शीं
str. plu.	पुत्रैः	पुत्तेहि-हिं पुत्तेहिम्	पुत्तहि-हिं पुत्तेहि-हिं	पूतों-सिं also पूतांसीं	पूतांनीं-शों
sing.	पुत्राय	पुत्ताअ	—	पूता-सी-तें	पूतास-ला-तें
plu.	पुत्रेभ्यः	—	—	पूतां-सी-तें	पूतांस-ला-ना-तें
bl. sing.	पुत्रात्	पुत्ता पुत्ताहिंतो	पुत्तहे-ऊ	पूताहूनि	पूताहून-तून
bl. plu.	पुत्रेभ्यः	पुत्ताओ पुत्ताहिंतो	पुतऊं	पूतांहूनि	पूतांहून-तून
sing.	पुत्रस्य	पुत्तस्स	पुत्तसु, पुत्तह	पूता-च	पूताचा-चो-चें

	Sk.	Mh.	Ap.	o. M.	n. M.
G. plu.	पुत्राणाम्,	पुत्ताण-णम्	पुत्ताहं, पुत्तहं	पूतां-च	पूतांचा-ची-चे
L. sing.	पुत्रे	पुत्तम्मि, पुत्ते	पुत्ते-त्तें, पुत्तहिं	पूते, पूतीं	पूतीं, पूतांत
L. plu.	पुत्रेषु	पुत्तेसु-सुम्	पुत्तहिं, पुत्तेहिं	पुतीं	पुतीं, पूतांत
Voc. sing.	पुत्र	पुत्ता-पुत्त	पुत्त	पूता, पूत	पूता
Voc. plu.	पुत्र	पुत्ता	पुत्तहो	पूतहो, पूतांहो	पूतहो, पूतांहो

Nominative—

In Saṃskṛit the nouns have crude forms or bases to which the terminations are added. In Marāṭhī the crude form of a noun and its Nom. singular are generally the same. There are very few exceptions to this rule, and even then there are optional forms with terminations, in addition to the regular forms. The masculine nouns in **अ** take the terminations **उ** and **ओ** optionally in the Nom. singular. Thus there are two forms like **पूतु** and **पूत** in the Nom. singular. **पूत** + **उ** = **पूतु** by Para. Sandhi. The masculine nouns in **अ** which have **य्**, **व्**, **ह्** preceeding the final vowel take the termination **ओ** instead of **उ**. **देव** + **ओ** = **देवो** by Para. Sandhi.

Ex **सूर्य**, **प्रकाश** (18—1638), **भेद**, **सुगंध**, **दुर्गंध** (2—117), **सुभटु**, **विराटु** (1—98), **वडवानळु** (1—90), **गंगानंदनु** (1—105), **सूर्यो** (18—409), **देवो** (18—492), **रावो** (18 -413), **न्यावो** (18—367), **लक्ष्मीनाहो** (18—1322).

Sometimes the **य** and **ह** are dropped.

विस्मो (18—388), **आघो** (18—1286).

In the Nominative plural the final **अ** undergoes no change; the forms are like the Ap. forms. Ap. **पुत्त**. Marāṭhī **पुत्त**.

तरंग, **तुरंग**, **भृंग** (18 1675), **प्राण** (1—135), **भ्रमर** (1—59).

The Accusative like the Nom.

Sing. **संवाद** (18—1525), **गजर** (18—1533), **पवाडु** (16—138), **प्रसादु** (16—148), **देवो** (16—148), **निर्णो** (18—837), **अतिशो** (2—24), **कर्मनिश्चो** (18—763).

Plu. **तरंग**, **मेघ**, **भोग** (16—133), **पराग** (1—59), **बाण** (1—165).

There are such exceptional forms as **पाये** (18—180 and 13—885 Nom. plural), **घाये** etc. in the Nom. plural.

Instrumental sing.—**पूत** + **एं** = **पूतें** by Para. S. The termination **सिं** is added to the Instru. form or to the oblique form.

पूतें + **सिं** = **पूतेंसिं**; **पूता** + **सिं** = **पूतासिं**.

वोतें (18—1555), **पाडें** (18—1630), **पुत्रें** (18—1653), **आनंदें**, **प्रसादें** (18—1609), **अर्जुनेंसिं** (1—50), **आदरेंसिं** (1—55), **प्रपंचेंसीं** (6—475), **संपैंसीं** (3—203).

Plu.—**पूत** + **ईं** = **पूतीं**. No oblique form as the termination begins with a vowel; **पूतां** + **सिं** = **सिं** or **पूतांसीं**.

इतिहासीं (1—45), **गुणीं** (14—342), **शद्वीं** (14—404), **विरक्तीं**, **संतीं**, **पारंगतीं** (1—53), **बोलीं** (5—162, 18—29), **गंधर्वांसिं** (2—10), B has a singular **गंधर्वासी**.

Dative—

Sing.—Mere Genetive or oblique form is used; **पूता** with the terminations **सी** and **तें**; **पूता** + **सी-तें** = **पूतासी-तें**.

गुणा (1—38), **शरीरा**, **पुरुषा** (2—328), **सूर्यासी** (16—163), **विषादासी** (2—299), **पूत्रातें** (1—215), **द्रोणातें** (1—123).

Plu.—Like the singular; oblique plural form is used **पूतां**.

गुणां (16—67), **दोषां** (16—42), **कौरवां** (2—181), **मूर्खां** (3—198), **मेधांसी** (2—14), **धाकडांसी** (1—131), **चोरांसी** (18—724), **देवांतें** (3—97), **असुरांतें** (16—291).

Ablative—

Sing.—**पूता** + **हूनि** = **पूताहूनि**; oblique form plus the termination.

The Abl. termination **हूनि** is seen in different forms such as **हूनि**, **ऊनी**, **होनि**, **हूनिया**, **हूनु** etc. The termination **ऊन** has also similar forms; the Ablative forms **मेघौनि**, **प्रपंचौनि** etc. are thus formed; **प्रपंचा** + **ओनि** = **प्रपंचौनि**.

संशयाहूनि (4—203), **समुद्राहूनि** (4—214), **प्रपंचौनि** (12—107), **देहौनि** (15—371).

There are also forms like **ठावूनि** (5—62).

Plu.—Like the singular; oblique plural form is used. **श्वासोच्छ्वासांहनि** (16—92), **सनकादिकांहनि** (11—34).

Genetive explained under Sāmānyarūpa.

Sing. **बोला** (1—58), **कापुसा** (14—120), **प्रपंचा** (16—50), **महिषा** (18—444); the forms in **च** like **ईश्वराचे**, **योगपटाचिया** etc.

I have rarely quoted these forms.

Plu. **रोगां** (16—318), **अश्वमेधां** (17—415), **राजासां**, **तामसां** (17—118).

Locative—

Sing.—**पूत** + **ईं** = **पूतीं**; the form in **एं** or **ए** formed after the Prākṛit form **पुत्ते**, **पुत्तें**.

चिखलीं (16—142), **देहीं** (18—267), **पायीं** (16—259), **ग्रंथीं** (1—79), **देशें** (18—18).

Plu.—**पूत** + **ईं** = **पूतीं**.

गुणीं (16—30), **हातीं** (18—1032, 17—85).

Vocative—like the Pr. **पुत्ता**.

देवा (1—2, 5—167), **राया** (1—203).

Plural—

With the termination added to the crude form **पूत** + **हो** = **पूतहो** or to the oblique plural form **पूतां** + **हो** = **पूतांहो**.

प्राणिगणहो (3—15).

Masculine in आ.

There are no masculine nouns in **आ** in Prākṛit. No forms can therefore be given for comparison.

आत्मा

	Old Marāṭhī	New Marāṭhī
N. sing.	**आत्मा**	**आत्मा**
N. plu.	**आत्मे**	**आत्मे**
Acc. sing.	**आत्मा**	**आत्मा**
Acc. plu.	**आत्मे**	**आत्मे**

	Old Marāṭhī	New Marāṭhī
Instr. sing.	आत्मेन-नि, आत्मेनसिं	आत्म्यानें-श्रीं
Instr. plu.	आत्मां	आत्म्यांनीं-श्रीं
D. sing.	आत्मेया-सी-तें	आत्म्यास-ला-तें
D. plu.	आत्मेयां-सी-तें	आत्म्यांस-ला-ना-तें
Abl. sing.	आत्मेयाहूनि	आत्म्याहून
Abl. plu.	आत्मेयांहूनि	आत्म्यांहून
G. sing.	आत्मेया-च	आत्म्याचा-ची-चें
G. plu.	आत्मेयां-च	आत्म्यांचा-ची-चें
L. sing.	आत्मेयां	आत्म्यांत
L. plu.	आत्मेयां	आत्म्यांत
Voc. sing.	आत्मेया	आत्म्या
Voc. plu.	आत्मेहो, आत्मेयांहो	आत्म्यांनो

The masculine nouns in आ in old Marāṭhī are mostly words formed by adding the mas. termination आ to the original forms in अ mostly ajectives. This termination आ and the plural termination ए are derived from the masculine Nom. singular and plural forms of the pronoun ए derived from the Pr. एअ, Sk. एतत्. These forms are हा and हे. All the adjectives while forming the masculine take these terminations. In taking these terminations from the pronominal declension, Marāṭhī but follows the example of the languages of the Indo-german family. In all these languages the pronominal declension has left some traces on the nominal declension, but especially on the declension of adjectives. In the Vedic Saṃskṛit the peculiarities of the pronominal inflection are extended to a certain number of adjectives[1]). In other European languages the same is found to be true, especially in forming the Genetive of the O bases[2]). In Gothic and in old high German the strong declension of adjectives is influenced by the pronominal declension[3]). In English the

1) Cf. Macdonell, Vedic Gr. § 390 page 299.

2) Cf. Brugmann, Kurze vergleichende Grammatik 462, 452—4.

3) Cf. Streitberg, Urgermanische Grammatik § 188 and Braune, Althochdeutsche Grammatik § 245.

apostrophe 's, the sign of the Possessive is the remains of the old Possessive with the pronominal form "his"[1]). Here it is suggested that the whole forms of the pronoun हा are taken as terminations for the mas. in आ, ई and the neuter in एं. But this does not appear probable, as no where in the Indo-german family of languages, an analogus case is found. Only some single forms here and there are formed after the pronominal inflection. Thus here also in the case of the masculine in आ the Genetive is formed after the pronominal inflection. आत्मा + आ would, if regularly joined be आत्मा; but here the final आ of the base changes into एया after the pronominal form एया. In the plural आत्मा + आं = आत्मेयां. These forms आत्मेया and आत्मेयां are taken as oblique forms for the D. and Abl. In the Instr. singular आत्मा + एन = आत्मेन by Para. Sandhi. In the Instrumental plural and the Locative sing. and plural the termination आं is added. But here as in the case of the Gen. plu. the final आ undergoes no change; this termination is looked upon as other terminations beginning with vowels, and no oblique form is used. Thus आत्मा + आं = आत्मां by Para. Sandhi.

Nom. sing. ब्रम्हा (1—136), जोंधळा (14—127), आत्मा (14—146), वारा (18—423). Plu. दादुले (1—135), लोंढे, बुडबुडे (7—76), काउळे (4—24).

Acc. sing. दिवा (14—221), बाउला (18—438), लळा (11—593). Plu. सोइरे सासुरे (1—182), चोंढे (7—76), डोळे (6—73, 16—3).

Instr. sing. जाणतेनि (1—125) B has न, C and D read नें, obviously a modern form. जाणतेन (2—202), ब्रम्हेनि (3—85) C and D read नें, कोंडेनि (3—262) B has निया; वारेन (8—212, 13—197) C and D read again नें, in the first verse quoted. आत्मेनसिं (18—296), ज्ञातेनसीं (18—529). Plu. श्रोतां (1—57, 13—634), नेणतां (3—6) C and D read नी; डोळां (16—29, 9—61, 359), लळां (11—583), कोल्हां (18—438). In the first two examples C and D have no Anusvār.

1) Cf. Abbot, Grammar § 207.

D. sing. **कोह्लेया** (4—23), **आत्मया** (17—105), **आत्मयातें** (8—83), **अकर्तेयासि** (9—165), **वारयातें** (11—461), **आरिसयासी** (10—1139); B has all these forms with **एया** as in the table given; forms with **अया** are later forms. In the plural and in the Genetive B has always **एया**. Plu. **डोळेयां** (1—23 reading, 16—170), **श्रोतयां** (3—275, 6—24), **श्रोतयांतें** (6—27), **वेढेयांतें** (6—227).

Abl. sing. **मूडांह्लनि** (9—39); this form is irregular; **चुनियाह्लनि** (17—139), B reads rightly but a plu. **चुनेयांह्लनु**.

Gen. sing. **दिवेया** (16—101), **माहात्मया** (12—241), **आत्मया** (13—88), **आंधळेया** (9—306). Plu. **आघवयां** (18—1054), **घडेयां** (9—74), **श्रोतयांची** (4—4).

Loc. sing. **गळां** (9—61, 174), **आरिसां** (13—1097, 18—81), **गामारां** (18—46), **आत्मां** (18—792), **घाणां** (17—419). Plu. **डोळां** (6—458, 18—389), **वळसां** (7—90), **घडां** (18—583).

Voc. sing. **गांवढेया** (11—629), **आंधळेया** (11—675), **वेडया** (18—293).

C and D have the forms both in **अया** and **एया**, and sometimes an oblique form with a compound letter as in new Marāṭhī.

Masculine in इ.

आगि

	Sk.	Mh.	Ap.	o. M.	n. M.
N. sing.	अग्निः	अग्गी	अग्गी	आगि, गी	आगि-गी
N. plu.	अग्नयः	अग्गिणो अग्गी	अग्गिणो अग्गी	आगि-गी	आगी
Acc. sing.	अग्निम्	अग्गिम्	अग्गिम्	आगि-गी	आगि-गी
Acc. plu.	अग्नीन्	अग्गिणो अग्गी	अग्गिणो अग्गी	अग्गि-गी	आगी
Instr. sing.	अग्निना	अग्गिणा	अग्गिण अग्गिम्	आगी-सिं	आगीनें-शीं
Instr. plu.	अग्निभिः	अग्गीहि-हिं	अग्गीहि-हिं	आगीं	आगींनीं-शीं

	Sk.	Mh.	Ap.	o. M.	n. M.
D. sing.	अग्नये	—	—	आगींसी-तें	आगीस-ला-तें
D. plu.	अग्निभ्यः	—	—	आगीं-सी-तें	आगींस-ला-ना-तें
Abl. sing.	अग्नेः	अग्गीओ अग्गीहिंतो	अग्गिहे	आगीह्नि	आगीह्न
Abl. plu.	अग्निभ्यः	अग्गीओ अग्गीहिंतो	अग्गिहुं	आगींह्नि	आगींह्न
G. sing.	अग्नेः	अग्गिस्स अग्गीओ	अग्गिहे	आगी-च	आगीचा-ची-चें
G. plu.	अग्नीनाम्	अग्गीण-णम्	अग्गिहं-हुं	आगों-च	आगींचा-ची-चें
L. sing.	अग्नौ	अग्गिम्मि	अग्गिहिं	आगीं-गी	आगींत
L. plu.	अग्निषु	अग्गीसु-सुं	अग्गिहिं	आगीं	आगींत
Voc. sing.	अग्ने	अग्गि-ग्गी	अग्गि-ग्गी	आगी	आगी
Voc. plu.	अग्नयः	अग्गिणो अग्गी	अग्गिहो	आगींहो	आगींहो-नो

In the Nom. and Acc. both the short and long forms are used. The Genetive is already explained under Sāmānya-rūpa. The Gen. forms are taken as oblique forms. In the Instr. singular, the oblique sing. form is used; the Plural is formed **आगि** + **ईं** = **आगीं**. Dative and Ablative as usual with terminations added to the oblique forms. The Loc. is formed **आगि** + **ईं** = **आगीं**; in the singular, forms without an Anuswār are also used. From the Instr. onwards the final vowel should always be long, but in all the editions instances with short vowels are found.

Nom. sing. **प्रतिध्वनि** (1—126), **कैवल्यपति** (13—101), **वन्हि** (13—79), **सेनापति** (1—125); **भूपति** (1—151, 2—103); **मुनि** (1—6), B reads long **नी**.

Acc. sing. **आगी** (1—240, 17—148, 141), **काशीपति** (1—151).

Instr. sing. **आगी** (2—336), **विधि** (16—95), B reads **धी** long; **निधीसी** (17—311). Plu. **ऋषीं** (16—163, 13—66), **सप्तर्षीं** (18—873), **महाकवीं** (13—69)

Dat. sing. **आगो** (18—140), **आगीतें** (18—759), **श्रीहरी**

(18—47), **अग्रीसी** (9—479), **स्वपतीतें** (18—944), **पतीसी** (15—468).

Abl. sing. **पतीह्नि** (6—129), **गिरीह्नि** (15—238).

Gen. sing. **अतिथी** (3—106), B has short **थि**; **आगी** (18—563), **आगीचें** (16—288), **विधीचा** (17—191, 192).

Loc. sing. **आगीं** (18—193), **उदधीं** (18—951), **आगी** (18—642), B reads a short **गि**.

Voc. sing. **हरी** (11—529), **किरीटी** (2—286).

Masculine in ई.

In declining the mas. nouns in **ई** and **ऊ** in Prākṛit, the final vowels are shortened[1]) and the declension of the long **ई**, **ऊ** bases mas. is similar to that of the short **इ**, **उ** bases[2]). I have therefore given no Prākṛit forms for the long mas. **ई**, **ऊ** bases.

प्राणी

	Old Marāṭhī	New Marāṭhī
Nom. sing.	**प्राणी, प्राणिया**	**प्राणी**
Nom. plu.	**प्राणी, प्राणिये**	**प्राणी**
Acc. sing.	**प्राणी, प्राणिया**	**प्राणी**
Acc. plu.	**प्राणी, प्राणिये**	**प्राणी**
Instr. sing.	**प्राणियें-सिं**	**प्राण्यानें-शीं**
Instr. plu.	**प्राणीं, प्राणियांसिं**	**प्राण्यांनीं-शीं**
D. sing.	**प्राणिया-सी-तें**	**प्राण्यास-ला-तें**
D. plu.	**प्राणियां-सी-तें**	**प्राण्यांस-ला-ना-तें**
Abl. sing.	**प्राणियाह्नि**	**प्राण्याह्न**
Abl. plu.	**प्राणियांह्नि**	**प्राण्यांह्न**
G. sing.	**प्राणिया-च**	**प्राण्याचा-ची-चें**
G. plu.	**प्राणियां-च**	**प्राण्यांचा-ची-चें**

1) Hc. 3—43.
2) Pischel, Pr. Gr. § 383.

	Old Marāṭhī	New Marāṭhī
L. sing.	प्राणियां	प्राण्यांत
L. plu.	प्राणियां	प्राण्यांत
Voc. sing.	प्राणी, प्राणिया	प्राण्या
Voc. plu.	प्राणीहो, प्रणियांहो	प्राण्यांनो

In the Nom. and Acc. these nouns take the terminations आ sing. and ए plural optionally. Thus there are two forms प्राणी, प्राणिया sing. and प्राणी, प्राणिये plural. The Gen. is already explained. The Instrumental singular is formed प्राणी + एं = प्राणियें; generally the terminations beginning with vowels are added according to Pararūpa Sandhi rule, but here and in the Locative forms there is a Sandhi formed as in Saṃskṛit. D. and Abl. as usual. The Loc. प्राणी + आं = प्राणियां. In the Vocative plural the termination हो is also found added to the base form as प्राणीहो.

N. sing. कुष्टिया, रोगिया (8—136), लोभिया (13—488), पक्षी (3 – 41). Plu. प्राणिये (17—56, 9—514), ज्ञानिये (2—263), विवेकी (2—102), योगी (16—7), जीवपक्षी (16—3).

Acc. sing. स्वामिया (16—351), वैरी (18—1052), पक्षी (14—259). Plu. प्राणिये (18—44), वैरी (18—1050).

I. sing. पक्षियें (5—131), पापियें (16—144), माळियें (12—120). Plu. गोसांवों (6—143), B reads differently.

D. sing. त्यागिया (18—198), रोगिया, दळिद्रिया (18—1297), ज्ञानिया (18—449), देहियासी (14—173), ज्ञानियासी (3—258). Plu. ज्ञानियां (16—2), प्राणियां (16—286, 388), व-हाडियां (11—3), हटियांतें (3—266), प्राणियांतें (16—397), पक्षियांसी (16—168), गुणियांसी (13—726).

G. sing. पापिया (16—239); many forms before prepositions. Plu. प्राणियां (16—280), प्राणियांच (16—279).

Voc plu. विवेकीहो (13—51).

The forms in च and the Gen. forms before prepositions, I have not quoted here. The sense of the Locative is usually expressed by using the pre. माजि, आतु etc. after Genetive forms, here as well as in all other bases.

Masculine in उ.

वायु

	Sk.	Mh.	Ap.	o. M.	n. M.
N. sing.	वायुः	वाउ	वाऊ	वायु-यू	वायु-यू
N. plu.	वायवः	वाउणो, वाऊ	वाउणो, वाऊ	वायु-यू	वायू
Acc. sing.	वायुम्	वाउम्	वाउम्	वायु-यू	वायु-यू
Acc. plu.	वायून्	वाउणो, वाऊ	वाउणो, वाऊ	वायु-यू	वायू
Instr. sing.	वायुना	वाउणा	वाउण, वाउं	वायू सिं	वायूनें-शीं
Instr. plu.	वायुभिः	वाऊहि-हिं	वाऊहि-हिं	वायूं	वायूंनीं-शीं
D. sing.	वायवे	—	—	वायू-सी-तें	वायूस-ला-तें
D. plu.	वायुभ्यः	—	—	वायूं-सी-तें	वायूंस-ला-ना-तें
Abl. sing.	वायोः	वाऊओ वाऊहिंतो	वाउहे	वायूह्नि	वायूह्न
Abl. plu.	वायुभ्यः	वाऊओ वाऊहिंतो	वाउहुं	वायूंह्नि	वायूंह्न
G. sing.	वायोः	वाउस्स-ओ	वाउहे	वायू-च	वायूचा-ची-चें
G. plu.	वायूनाम्	वाउण-णम्	वाउहं-हुं	वायूं-च	वायूंचा-ची-चें
L. sing.	वायौ	वाउम्मि	वाऊहिं	वायूं-यू	वायूंत
L. plu.	वायुषु	वाऊसु-सुं	वाऊहिं	वायूं	वायूंत
Voc. sing.	वायो	वाउ-ऊ	वाउ-ऊ	वायू-यो	वायू-यो
Voc. plu.	वायवः	वाअवो	वाउहो	वायूंहो	वायूंनो

As in the case of the mas. in इ the mas. in उ have also both the short and the long forms in the Nom. and Acc. The Gen. is already explained. In the Instr. and in the Loc. the oblique forms are used. D. and Abl. as usual. Here also all the editions have short or long vowels in the forms from Instr. onwards indiscriminately.

N. sing. **तरु** (13—95), **पशु** (13—118), **गुरु** (13—401), **सिंधु** (18—1424). Plu. **सिंधु** (13—601).

Acc. sing. **वायु** (13—76, 144), **मेरू**, **सिधु** (13—260), **मृत्यु** (13—553). Plu. **पशू** (13—290).

Instr. sing. **मृत्यु** (18—162), C has the termination **नें**; **गुरू** (18—1011); **प्रभु** (11—52), B reads differently; **शंभु** (11—404), B has **भु**; **वायूसीं** (13—144), B reads short **यु**; **गुरूसीं** (13—380), B has **रू**.

In the Instr. A, C and D have sometimes forms with the terminations **नें**, **नीं**; these terminations were not used in Dnyāneshwar's time in the Instrumental. Evidently these forms are modern; cf. **गुरूनीं** (13—380), **मृत्युनि** (13—23) in A, C and D have these forms more often.

D. sing. **सिंधू** (18—1313); **सिंधुतें** (18—1424), C has a long **धू**; **गुरूतें** (13—401); **वायूतें** (9—125), B has short **यु**: **वायूसी** (12—211), B **यु**; **साधूतें** (13—1010), B reads short **धु**; **रिपू** (18—866). Plu. **साधूंसी** (7—93), B reads **साधूं** and C has a singular; **मुमुक्षूं** (18—106), B reads **क्ष्यूं**, C has **क्षू** without Anuswār.

Abl. sing. **मृत्यूह्नि** (12—68); **परमाणुङ्नी** (8—87), B and C have **णूह्नि**.

Gen. sing. **तरू** (15—72); **तरू** (15—87), C reads differently; **मृत्यूचें** (13—554), **गुरूचे** (13—421), **धैर्यबाह्वचा** (6—474), B and C have a plural form **बाह्वंचा**. Plu. **साधूंचा** (1—82), **कल्पतरूंच** (9—322).

Loc. sing. **सिंधू** (18—1380); **सिंधू** (15—299), B and C read differently. Plu. **ऋतूं** (18—344), B and C have short **तु** i. e. a Nom. form (12—202), B reads **रितूं**.

Voc. sing. **श्रीगुरो** (18—10); **प्रभो** (18—1567, 11—523, 524, 525), B reads in all these cases **प्रभू**.

Masculine in ऊ.

विंचू

	Old Marāṭhī	New Marāṭhī
N. sing.	विंचू	विंचू
N. plu.	विंचू	विंचू
Acc. sing.	विंचू	विंचू
Acc. plu.	विंचू	विंचू
I. sing.	विंचुवें-सिं	विंच्वानें-शीं
I. plu.	विंचुवीं, विंचुवांसीं	विंच्वांनीं-शीं
D. sing.	विंचुवा-सी-तें	विंच्वास-ला-तें
D. plu.	विंचुवां-सी-तें	विंच्वांस-ला-ना-तें
Abl. sing.	विंचुवाहूनि	विंच्वाहून
Abl. plu.	विंचुवांहूनि	विंच्वांहून
G. sing.	विंचुवा-च	विंच्वाचा-ची-चें
G. plu.	विंचुवां-च	विंच्वांचा-ची-चें
L. sing.	विंचुवीं	विंच्वांत
L. plu.	विंचुवीं	विंच्वांत
Voc. sing.	विंचुवा	विंच्वा
Voc. plu.	विंचुवांहो	विंच्वांनो

Nom., Acc., D. and Abl. as usual The Instr. singular **विंचू** + **एं** = **विंचुवें** by Sandhi; Plu. **विंचू** + **ईं** = **विचुवीं**. Locative is formed like the Instr. plural. Vocative as usual.

Nom. sing. **धूं** (18—780), **विंचू** (16—290).

Acc. sing. **धूं** (17—311, 18—941). Plu. **ताथु** (18—360), the final vowel should be long.

I. sing. **बऊवें** (18—323, 17—12), **धुवें** (18—962), **चेंडुवें** (16—100). Plu. **ताथुवीं** (18—812); **बऊवीं** (16—159), B reads **बौऊवीं**; C has **वे**, a wrong reading.

There are irregular forms like **धुयें** (13—1033 sing. A); **बौहीं** (11—583 plu.), B reads **बहू** and C **बऊवे**.

D. sing. चेंडुवा (11—581) before a preposition, really a genetive. Plu. बङ्गवां (14—85), the verse is not in B. C has वा without an Anuswār. बङ्गवां (6—228), in B. A reads तां; C also बङ्गतां.

G. sing. क्षपाळुवा (8—14), ताथुवाचां (18—360), धुवाचे (16—294). Plu. विंचुवांचे (9—145), क्षपाळुवांचा (10—54).

There are some mas. nouns ending in ऐ and औ. They have only the Nom. and Acc. forms in the singular in ऐ, औ. Thus Nom. and Acc. sing. दळवै, आठौ, अनुभौ etc. The rest of the declension is like the mas. in ई for ऐ and like the mas. in अ for औ; for these words are merely other forms of the words दळवई, आठव, अनुभव etc.

IV a.

Feminine nouns.

Feminine in आ.

माला

	Sk.	Mh.	Ap.	o. M.	n. M.
N. sing.	माला	माला	माला-ल	माला	माला
N. sing.	माला:	मालाओ, माला	माला	माला	माला
Acc. sing.	मालाम्	मालम्	मालम्	माला	माला
Acc. plu.	माला:	मालाओ, माला	माला	माला	माला
I. sing.	मालया	मालाअ-ए	मालए	माला माले-लासिं	मालेनें-शीं
I. plu.	मालाभि:	मालाहि-हिं	मालाहिं	मालीं	मालांनीं-शीं
D. sing.	मालायै	—	—	माले-सी-तें	मालेस-ला-तें
D. plu.	मालाभ्य:	—	—	मालां-सी-तें	मालांस-ला-ना-तें
Abl. sing.	मालाया:	मालाअ-ओ-हिंतो	मालहे	मालेहूनि	मालेहून
Abl. plu.	मालाभ्य:	मालाअ-ओ-हिंतो	मालऊ	मालांहूनि	मालांहून
G. sing.	मालाया:	मालाअ-ए	मालहे	माला-ले मालेच	मालेचा-ची-चें
G. plu.	मालानाम्	मालाण-णं	मालऊ	मालां-च	मालांचा-ची-चें
L. sing.	मालायाम्	मालाअ-ए	मालहिं	माले-ला	मालेंत
L. plu.	मालासु	मालासु-सुं	मालहिं	मालां	मालांत
Voc. sing.	माले	माला-ले	माला-ले	माले	माले
Voc. plu.	माला:	मालाओ	मालाहो	मालांहो	मालांनो

In the Nom. singular the base form is used as usual. The plural form is derived from the Ap. form **माला**. The feminine nouns in long bases **आ**, **ई**, **ऊ** take the termination **आ** like the Mahārāṣṭrī **ओ** and the Ap. **उ** to form the plural. **माला** + **आ** = **माला**; the same as the Ap. form. The Instrumental singular like the Mh. form **मालाअ** by dropping the final **अ** as is usual in Marāṭhī. The plural **माला** + **ईं** = **मालीं** by Para. Sandhi. The Genetive as already explained has two forms **माला**, **माले** from the Mh. forms **मालाअ** and **मालाए** respectively. Of these the form **माले** is used as the oblique form. Thus in the Instr. sing. with the termination **सिं**, **माले** + **सिं** = **मालेसिं**; there are other forms with Instr. case forms before **सिं** as usual. Dative and Abl. as usual with the oblique forms. In the Locative the oblique forms merely are used; in the sing. both the Genetive forms are used **माला**, **माले**. Vocative singular is the same as the oblique singular form; the plural is formed with the termination **हो**.

N. sing. **वाचा** (2—78, 13—100), **गंगा** (13—372), **प्रतिष्ठा** (2—27). Plu. **क्रिया** (18—197), **सरिता** (2—175).

Acc. sing. **वनिता** (1—187), **शौच्यता** (2—21), **गीता** (16—39), **तृष्णा** (9—514). Plu. **सरिता** (18—530), **मीमांसा** (1—16), **दिशा** (2—8), **भुजा** (1—133).

I. sing. **कृपा** (2—4), **सेवा** (4—61), **जिभा** (9—514), **लीला** (1—162); **पैजासीं** (18—1428), B reads **पैजेसीं**; **मृत्तिकासीं** (18—1084), B reads **मृत्तिकेसीं**: **आत्महत्येसीं** (18—947), B has **आत्महत्यासीं**. C and D have the termination **शीं** as in new Marāṭhī. Before the preposition **वीण** an instr. form is always used; there the form with the oblique form is found e. g. **फलाशेंवीण** (17—184). Plu. **प्रजीं** (3—87); **कळीं** (17—31, 15—509), B reads **लीं**; B has everywhere **ल** for **ळ**.

Dat. sing. **कृपे** (6—126), **राणिवे** (12—93); **रसने** (2—304), B has **रसनेसी**; **विद्येसी** (1—95), B reads differently; **कृपेसी** (12—148), **कामनेतें** (18—109), **निद्रेतें** (16—11). Plu. **कळां**

(1—37), C has ळा without the Anuswāra. देवतां (3—95), सरितांतें (2—60), गजघटांतें (1—92), प्रजांतें (3—116).

Abl. sing. रंभेहूनि (18—928); examples of the Abl. sing. of the fem. in अ which are declined like those in आ.— पुनिवेहूनि (12—108), राखेहूनि (17—144).

G. sing. अंगना (1—42); फळाशा (2—267), B reads differently; गीतें (18—1681), गंगे (18—1088), रंभे (9—323) before prepo. Plu. ब्रम्हविद्यां (10—19), C has no Anuswāra. तारां (10—222), कृत्तिकां (10—229), वाचां (10—231), these three before prepo. अधिष्ठात्रियां (18—349), B has a form in च — अधिष्ठात्रियांचा.

L. sing. गतें (9—185), सभे (11—16), गंगे (18—450), सेवे (1—167), B has a different reading. Plu. दिशां (5—86), C has शा.

Voc. sing. अंबे, कल्पलते (12—10). Plu. प्रजाहो (3—94, 111), B has प्रजा.

The feminine nouns in अ are declined like the fem. nouns in आ or ई according as they are derived from Saṃskṛit nouns in आ or ई. So भुज, भाष, कांख which are derived from भुजा, भाषा, कक्षा respectively are declined like the fem. in आ and words like रीत, मूठ, भिंत are declined like the fem. in ई as they are derived from रीति, मुष्टि, भित्ति respectively. They have the forms in अ only in the Nom. and Acc. singulars. Thus Nom. and Acc. sing. भुज, भाष, मूठ and so on. As all the other case forms are like the forms of fem. in आ or ई. I have quoted no examples.

Feminine in ई.

The feminine nouns in ई and ऊ are declined like the fem. nouns in long ई, ऊ in Prākṛit[1]). No Prākṛit forms of short इ, उ bases are therefore given

1) Pischel, Pr. Gr. § 384.

बुध्दि

	Old Marāṭhī	New Marāṭhī
N. sing.	बुध्दि-ध्दी	बुध्दि-ध्दी
N. plu.	बुध्दि-ध्दी	बुध्दी
Acc. sing.	बुध्दि-ध्दी	बुध्दि-ध्दी
Acc. plu.	बुध्दि-ध्दी	बुध्दी
I. sing.	बुध्दी-सिं	बुध्दीनें-शीं
I. plu.	बुध्दीं	बुध्दींनीं-शीं
D. sing.	बुध्दी-सी-तें	बुध्दीस-ला-तें
D. plu.	बुध्दों-सी-तें	बुध्दींस-ला-ना-तें
Abl. sing.	बुध्दीह्नि	बुध्दीह्न
Abl. plu.	बुध्दींह्नि	बुध्दींह्न
G. sing.	बुध्दी-च	बुध्दीचा-ची-चें
G. plu.	बुध्दों-च	बुध्दींचा-ची-चें
L. sing.	बुध्दों-ध्दी	बुध्दींत
L. plu.	बुध्दीं	बुध्दींत
Voc. sing.	बुध्दी	बुध्दी
Voc. plu.	बुध्दींहो	बुध्दींनो

As in the case of the mas. nouns in इ, fem. nouns in इ have both the short and the long forms in the Nom. and Acc. The Gen. is already explained. The Instr. singular is formed from the Ap. form बुध्दी like णई of णई long; the Plural बुध्दि + ईं = बुध्दीं. Dat. and Abl. as usual with oblique forms. The Locative is formed बुध्दि + ईं = बुध्दीं; the Anuswāra is sometimes dropped in the singular. The Voc. as usual.

N. sing. बुध्दि (13—125), C reads long ध्दी; परी (1—59), B has रि. Plu. गोठी (13—284).

Acc. sing. मति (13—69), B has long ती; काठी (13—284);

स्रष्टि (13—114), C has long **ष्टी**. Plu. **इंद्रियवृत्ति** (13—130), B reads long **त्ती**.

I. sing. **खंती** (13—40); **आवडी** (13—125), B reads differently; **घसणी** (7—139), **भुली** (18—26), **आइती** (13—592). Plu. **परीं** (13—91), B reads **रि**, C has **री**; (13—709), B reads differently.

D. sing. **बुध्दी** (13—104), **सिध्दी** (13—133), **समाधीसि** (14—450); **बुध्दीतें** (11—664), B has short **धि**; **रूचीसि** (1—35), C has **स** a modern D. termination.

Abl. sing. **खांडीहूनि** (13—568), B reads **खांडिहूनि**.

G. sing. **सहजस्थिती** (18—1133), B has a different reading; **गोष्टी** (2—221), B has **गोठी**; **भक्ती** (13—451 in B), A and C read **भक्तीची**. Plu. **कुमारीं** (10—286) before a preposition.

L. sing. **पाठीं** (13—94); **भुईं** (13—297, 300), B has short **इं**; **क्षितीं** (13—432); **नाभीं** (13—395, 509), B reads **भी** and **भि**, respectively **मुठी** (18—961). Plu. **सिध्दीं** (18—980), B reads **सिध्दी**, C reads **सिध्दींत** as in modern Marāṭhī.

Voc. sing. **देवी** (1—71).

Feminine in ई.

नदी

	Sk.	Mh.	Ap.	o. M.	n. M.
N. sing.	नदी	णई	णई	नदी	नदी
N. plu.	नद्य:	णईओ-उ	णइउ	नदिया	नद्या
Acc. plu.	नदीम्	णइं	णइं	नदी	नदी
Acc. plu.	नदी:	णईओ-उ	णइउ	नदिया	नद्या
I. sing.	नद्या	णईअ-ए-आ	णई	नदिया-सिं, येसिं	नदीनें-ग्रीं
I. plu.	नदीभि:	णईहिं	णइहिं	नदीं	नद्यांनीं-ग्रीं
D. sing.	नद्यै	—	—	नदिये-सी-तें	नदीस-ला-तें
D. plu.	नदीभ्य:	—	—	नदियां-सी-तें	नद्यांस-ला-ना-तें

	Sk.	Mh.	Ap.	o. M.	n. M.
Abl. sing.	नद्या:	णईए-ओ	णइहे	नदियेहूनि	नदीहून
Abl. plu.	नदीभ्य:	—	णइहं	नहियांहूनि	नद्यांहून
G. sing.	नद्या:	णईअ-ए-आ	णइहे	नहिये-च	नदीचा-ची-चे
G. plu.	नदीनाम्	णईण-णाम्	णइहं	नदियां-च	नद्यांचा-चो-चे
L. sing.	नद्याम्	णईअ-ए	णइहिं-णई	नदीं-नदिये	नदींत
L. plu.	नदीषु	णईसु-सुं	णइहिं	नदीं-नदियां	नद्यांत
Voc. sing.	नदि	णइ	णइ	नदी नदिये	नदो
Voc. plu.	नद्य:	णईओ	णइहो	नदियांहो	नद्यांनो

The Nom. plural is formed with the termination आ, नदी + आ = नदिया by Sandhi. The Instrumental singular is formed from the Mh. form णईआ; the Plural नदी + ईं = नदीं. The G. is already explained. D. and Abl. as usual. In the Locative the oblique forms are used, and there are additional forms with the termination ईं, नदी + ईं = नदीं: the Anuswāra is sometimes dropped. Voc. as usual; in the Singular the base form is used after the Prākṛit form णइ.

N. sing. भवानी (1—70). Plu. चळिया, उकळिया (7—75), कुस्त्रिया (16—377).

Acc. sing. थोरी (1—70); आवडी (1—173), B reads short डि; नवाई (16—292); स्त्री (13—798), B has स्त्रि. Plu. गुतकुलिया (16—290), गुढिया (9—512), मासिया (9—514); अंतोरिया (1—220), B reads आंतोरिया and C अंतोरिया.

I. sing. गोडिया (4—187), नांगिया, बोलिया (16—290), स्त्रिया (16—334); पृथिविया (1—282), B has थ्वि and C थ्वी; माउलिया (16—581), C reads माउलिये a wrong reading.

D. sing. शेळिये (16—260), मुंगिये (13—260), थोरिये (14—80); महासतियेतें (16—177), B has a different reading. स्त्रियेतें (16—334), B reads स्त्रियातें perhaps a plural form, but then there should be an Anuswāra on या. गोडियेसि (12—161), B has गोडिये; C reads गाडीसि like in short इ

declension. Plu. **मासियां** (18—136), **कुलस्त्रियां** (1—249), C has **स्त्रियांसि**.

Abl. sing. **स्त्रियेहूनि** (11—165).

G. sing. **स्त्रिये** (16—335), before prepo. **जननीये** (10—58), B reads **आपुलिये** and C **माउलिये**; **शेळियेचे** (16—288), **स्त्रियेची** (16—200).

L. sing. **चावडिये** (16—295), **जागतिये** (13—77). Plu. **नदीं** (15—433), this can be a singular form also.

There are some feminine nouns which have double forms; **पृथ्वि, पृथ्वी; लक्ष्मि, लक्ष्मी; गोठि, गोठी** etc. When the final vowel is short they are declined like **बुध्दि**; when it is long then they are declined like **नदी**. Double forms are also found in the case of the fem. **उ** bases. This double declension is very common in feminine bases. In the masculine bases it is extremely rare, or not found at all. I have not been able to find any example in the mas. bases.

Feminine in उ.

धेनु

	Old Marāṭhī	New Marāṭhī
N. sing.	**धेनुनू**	**धेनु-नू**
N. plu.	**धेनु-नू**	**धेनू**
Acc. sing.	**धेनु-नू**	**धेनु-नू**
Acc. plu.	**धेनु-नू**	**धेनू**
I. sing.	**धेनू-सिं**	**धेनूनें-शीं**
I. plu.	**धेनूं**	**धेनूंनीं-शीं**
D. sing.	**धेनू-सी-तें**	**धेनूस-ला-तें**
D. plu.	**धेनूं-सी-तें**	**धेनूंस-ला-ना-तें**
Abl. sing.	**धेनूहूनि**	**धेनूहून**
Abl. plu.	**धेनूंहूनि**	**धेनूंहून**

	Old Marāṭhī	New Marāṭhī
G. sing.	धेनू-च	धेनूचा-ची-चें
G. plu.	धेनूं-च	धेनूंचा-ची-चें
L. sing.	धेनूं-नू	धेनूंत
L. plu.	धेनूं	धेनूंत
Voc. sing.	धेनू	धेनू
Voc. plu.	धेनूंहो	धेनूंनो

As in the case of the mas. in उ, the fem. in उ have both the short and the long forms in the Nom. and Acc. The Gen. is already explained. In the Instr. and Loc. the oblique forms are used as in the masculine. D., Abl. and Voc. as usual.

N. sing. मातु (1—137), वस्तु (2—105), कुलवधू (13—206).

Acc. sing. मातु (1—120, 4—40, 8—217).

D. sing. कामधेनूतें (11—538, 18—1680); वस्तूतें (13—865), C reads वस्तुतें.

G. sing. मातूचा (4—38). Plu. धेनूंची (7—321), B reads a singular form. धेनूं (10—241) before a preposition.

The examples of the fem. in उ and ऊ are very few, as there are very few words in these bases.

Feminine in ऊ.

The Mh. and Ap. forms of the word वह्न are given. But in Marāṭhī the word वधु is declined like the short उ base word. The o. M. forms of the adj. बह्न are therefore given.

वह्न — बह्न

	Sk.	Mh.	Ap.	o. M.
N. sing.	वधूः	वह्न	वह्न	बह्न
N. plu.	वध्वः	वह्नओ-उ	वह्नउ	बऊवा
Acc. sing.	वधूम्	वऊं	वऊं	बह्न
Acc. plu.	वध्वः	वह्नओ-उ	वह्नउ	बऊवा

	Sk.	Mh.	Ap.	o. M.
I. sing.	वध्या	अहअ-ए-आ	वह्न	बऊवा-सि
I. plu.	वधूभिः	वह्नहिं	वह्नहिं	बऊवीं
D. sing.	वध्यै	—	—	बऊवा-सी-तें
D. plu.	वधूभ्यः	—	—	बऊवां-सी-तें
Abl. sing.	वध्याः	वह्नओ-ए	वह्नहे	बऊवेंह्नि
Abl. plu.	वधूभ्यः	—	वह्नहं	बऊवांह्नि
G. sing.	वध्याः	वह्नअ-ए-आ	वह्नहे	बऊवे-च
G. plu.	वधूनाम्	वह्नण-णं	वह्नहं	बऊवां-च
L. sing.	वध्याम्	वह्नअ-ए	वह्नहिं	बऊवे
L. plu.	वधूषु	वह्नसु	वऊहिं	बऊवां
Voc. sing.	वधु	वऊ	वऊ	बऊवे, वह्न
Voc. plu.	वध्वः	वऊओ	वऊहो	बऊवांहो

Nom. plural with the termination आ, वह्न + आ = बऊवा, by Sandhi. The Instr. singular is formed after the Mh. form वह्नआ; the plural वह्न + ईं = बऊवीं by Sandhi. D. and Abl. as usual. In the Loc. the oblique forms are used. Voc. as usual.

N. plu. बऊवा (18—68).

I. sing. बऊवा (16—193, 9—7).

D. sing. वाऊवे (18—940).

G. sing. वाऊवेचा (13—594).

There are some fem. nouns ending in ए and ऐ as से, सवे, बऊचकै, चावटै etc. These nouns have only forms in the Nominative and Acc. singular.

Nom. and Acc. sing. से, सवे; बऊचकै, चावटै.

No forms for other cases occur in the works.

IV b.

Neuter nouns.

Neuter in अ.

फळ

	Sk.	Mh.	Ap.	o. M.	n. M.
N. sing.	फलम्	फलम्	फलु	फळ, फळु	फळ
N. plu.	फलानि	फलाइं	फलाइं-लइं	फळें	फळें
Acc. sing.	फलम्	फलम्	फलु	फळ, ळु	फळ
Acc. plu.	फलानि	फलाइं	फलाइं-लइं	फळें	फळें

The rest like the masculine in अ.

The Sk. अम् remains अम् in Mahārāṣṭrī but becomes उ in Ap. The neuter nouns in अ in Marāṭhī have therefore two forms in the Nom. and Acc. sing. फळ, फळु. The plural is formed by adding the termination एं derived from the Ap. अइं = एं. This termination is used in forming the plural of neuter nouns in all bases except those of the एं base. The plural is फळ + एं = फळें. The Acc. like the Nom. I have quoted examples of Nom. and Acc. forms only; other case forms are like the mas. forms.

N. sing. वैराग्य (6—148), लवण (18—16), अंग (18—96). Plu. शुभाशुभें (6—87), स्वरूपें (6—399), तृणें (18—95), सत्कर्में (18—160), अमृतें (18—161).

Acc. sing. फळ (5—17), चिन्ह (5—18), मन (5—34). Plu. कर्मे (5—50), घवळारें (5—114), धनें (6—458), पुण्यें (16—33), व्रतें (16—92).

Irregular forms are the Abl. singular form—दादरेंहनि (6—271), C reads a correct form दादराहनि; and a Loc. form चारुस्थला (6—72 in B), A reads चरुस्थळ, and C has चारुस्थळीं.

Neuter in ई.

मोतीं

	Old Marāṭhī	New Marāṭhī
N. sing.	मोतीं	मोतीं
N. plu.	मोतियें	मोत्यें, मोतीं
Acc. sing.	मोतीं	मोतीं
Acc. plu.	मोतियें	मोत्यें, मोतीं
I. sing.	मोतियें-सिं	मोत्यानें शीं
I. plu.	मोतीं	मोत्यांनीं-शीं
D. sing.	मोतिया-सी-तें	मोत्यास-ला-तें
D. plu.	मोतियां-सी-तें	मोत्यांस-ला-ना-तें
Abl. sing.	मोतियाहनि	मोत्याहन
Abl. plu.	मोतियांहनि	मोत्यांहन
G. sing.	मोतिया-च	मोत्याचा-ची-चें
G. plu.	मोतियां-च	मोत्यांचा-ची-चें
L. sing.	मोतीं, मोतियां	मोत्यांत
L. plu.	मोतीं, मोतियां	मोत्यांत
Voc. sing.	मोतीं, मोतिया	मोत्या
Voc. plu.	मोतियांहो	मोत्यांनो

The Nom. plural is formed मोतीं + एं = मोतियें by Sandhi. The rest of the declension is like the mas. in ई. In the Locative in addition to the oblique forms there are

forms with the termination ई; मोतीं + ई = मोतीं by Para. Sandhi.

Nom. sing. मोतीं (9—176), पाणी (16—72).

Acc. sing. मोतीं (18—20), in the second example B has मोति; पाणी (16—72); बीं (13—30), B has बिं, C reads बीज; बीं (6—492), B reads बिं. Plu. पाणियें (18—844, 4—177), मोतियें (18—314, 721, 56).

I. sing. पाणियें (7—150, 13—483, 18—532, 705), in the last example C reads differently; पाणियेंसीं (18—1468).

D. sing. पाणिया (15—337, 12—120). Plu. मोतियां (10—14); पाणियां (18—886), C has पाणिया sing.

Abl. sing. पाणियाह्नि (18—929), B has पाणियांह्नि a plural form.

G. sing. पाणिया (12—120, 13—359), B has पाणियां; पाणिया (18—272), B has पाणियां and C reads differently; पाणियाचेन (7—81), B has पाणियांचेन and C has नि. Plu. पाणियांचिये (13—610), C has a singular form.

L. sing. पाणीं (9—75, C has णी, 18—398 C reads differently).

Neuter in ऊं.

वांसऊं

	Old Marāṭhī	New Marāṭhī
N. sing.	वांसऊं	वांसऊं
N. plu.	वांसऊवें	वांसरें
Acc. sing.	वांसऊं	वांसऊं
Acc. plu.	वांसऊवें	वांसरें

The rest like the mas. in ऊ.

Nom. plural is formed वांसऊं + एं = वासऊवें by Sandhi. The rest like the masculine in ऊ.

N. sing. **गोरूं**, **पाखिरूं** (13—315), C has **गुरूं**, **वांसरूं** (18—84). Plu. **गोरूवें** (13—597); **लेकरूवें** (15—217), C has **लेकुरें**; **वङवें** (6—399), B has **वङतें**.

Acc. sing. **पिलूं** (13—400), B reads short **लुं**; **हातिरूं** (9—442); **तारूं** (13—401 reading), B reads **रुं**; **वासरूं** (11—40); **लेंकरूं** (10—207), B has **लेकुरू**. Plu. **वङवें** (18—56).

D. sing. **वासरूवा** (13—378), B has a plural form **वासरूवां**. Plu. **पिलयां** (18—1343), B has **पिलिया**, C has **पिलियां**.

G. sing. **वासरूवाचा** (16—386), B has a plural form **वासरूवांचा**; **तारूवा** (18—746), before a prepo. B reads differently; **लेकुरवाचेनि** (9—19). Plu. **वासरूवां** (10—290), before a prepo. **पिपरूवांचिया** (18—173), B reads **पिंपरूवांचेया**.

Neuter in एं.

दिसणें

	Old Marāṭhī	New Marāṭhī
N. sing.	**दिसणें**	**दिसणें**
N. plu.	**दिसणीं**	**दिसणीं**
Acc. sing.	**दिसणें**	**दिसणें**
Acc. plu.	**दिसणीं**	**दिसणीं**
I. sing.	**दिसणेन-सिं**	**दिसण्यानें-शी**
I. plu.	**दिसणीं**	**दिसण्यांनीं-शीं**
D. sing.	**दिसणेया-सी-तें**	**दिसण्यास-ला-तें**
D. plu.	**दिसणेयां-सी-तें**	**दिसण्यांस-ला-ना-तें**
Abl. sing.	**दिसणेयाहूनि**	**दिसण्याहून**
Abl. plu.	**दिसणेयांहूनि**	**दिसण्यांहून**
G. sing.	**दिसणेया-च**	**दिसण्याचा-ची-चें**
G. plu.	**दिसणेयां-च**	**दिसण्यांचा-ची-चें**

	Old Marāṭhī	Old Marāṭhī
L. sing.	दिसणां, दिसणेयां	दिसण्यांत
L. plu.	दिसणां, दिसणेयां	दिसण्यांत
Voc. sing.	दिसणेया	दिसण्या
Voc. plu.	दिसणेयांहो	दिसण्यांनो

The neuter nouns in एं are words formed by the Pr. अय being changed to एं or by adding एं the neuter termination to the original forms in अ. This एं like the mas. termination आ is derived from the neuter pronominal form हें. This एं is different from the neuter plural termination derived from the Ap. अइं. This एं is a singular termination; the plural of it is ईं also derived from the plural pron. form हीं. These terminations एं, ईं are used in forming the neuter forms of words. The Nom. plu. is formed दिसणे + ईं = दिसणीं by Para. Sandhi. The Genetive दिसणे + आ = दिसणेया sing., दिसणें + आं = दिसणेयां plu. by Sandhi. The Instr. दिसणें + एन = दिसणेन by P. Sandhi; the plu. दिसणें + ईं = दिसणीं; the D. and the Abl. as usual. In the Loc. the oblique forms are used; there are also forms with the termination आं as in the mas. in आ; दिसणें + आं = दिसणां by Para. Sandhi. Vocative is formed as usual.

N. sing. घेतें (5—22), मसैरें (5—83), पंधरें (6—82), आंधारें (9—125). Plu. घेणीं (16—12); सोनीं (6—399), B has निं; करणीं (13—234), B has करणी.

Acc. sing. लेणें (16—21), केलें (4—188), केणें (6—292), दळवाडें (5—78), अविसाळें (16—3).

I. sing. थिरावलेनि (1—61), तान्हेनि (15—19); वाढतेन (9—195), B and C have नि; पंधरेनि (11—221), B has पन्हरेनि; साइखाडेन (9—30), B has नि, C reads साइखाडेयानें; चांदिणेनि (17—424), B has न; दिसणेंनसीं (16—15), B has सिं.

D. sing. आंधारेया (13—1101); सोनयातें (18—1149), B नेयातें; लेणियासी (9—10), B has a plural form लेणेयांसी;

जागणेया (15—430), C reads जागणिया. Plu. नाणेयांसि (7—24); पिलयां (16—170), B पिलेयां, C पिलियां.

Abl. sing. पव्हणेयाह्नि (5—165), B has पव्हणेयांह्नि and C reads as in modern Marāṭhī पव्हण्याह्न.

G. sing. उणेया (12—119); दुजया (6—40), B has दुजेया; भाणया (18—785), before Prepo. B has भाणेया; सोनयाचे (6—92), B सोनेयाचे; साद्खडेया (18—83), B reads साद्खेडेया and C साद्खेडिया. Plu. बोलकेयां (16—21), जाणणेयां (8—100).

L. sing. होणां (13—1113); जागणां (16—111); चांद्णां (15—265), C has no Anuswāra in any of these cases. Plu. वानणां (18—12); गाडुगां (18—543), B has गाडुवां; दाखविलेयां (16—78), C has दाखविलिया and no Anuswāra in any of these examples.

Lebenslauf.

Ich, Krishnaji Joshi, bin am 1. Januar 1881 zu Thana, Präsidentschaft Bombay, geboren. Meine Eltern sind der verstorbene Gutsbesitzer und Rechtsanwalt Keshavrao G. Joshi zu Thana und seine ebenfalls verstorbene Frau Laxmibai geb. Mandlik. Ich gehöre dem Brahmanismus an. Die Volksschule besuchte ich in Thana und das Gymnasium in Poona. Ich bestand das „Matriculation Exam" an der Universität Bombay im Jahre 1898. Ich studierte am Elphinstone College (Bombay) und am Fergusson College (Poona), und bestand das B. A. Exam 1907 und M. A. 1909. Anfang 1910 wurde ich von der Deccan Education Society als lebenslängliches Mitglied gewählt. Im September 1911 wurde ich von derselben Gesellschaft nach Deutschland geschickt. Im Winter desselben Jahres lies ich mich in das philosophische Album der Universität Leipzig eintragen. Ich studierte ein Semester in Leipzig, drei Semester in Bonn und kam nach Würzburg im Winter 1913. Während dieser Zeit habe ich Vorlesungen über Sanskrit, Englisch und die deutsche Literaturgeschichte von den Herren Professoren Bülbring, Förster, Jacobi, Jiriczek, Jolly, Litzmann und Roetteken gehört. Ich spreche hiermit meinen aufrichtigen Dank allen, aber besonders dem Herrn Geheimrat Professor Jacobi und dem Herrn Geheimrat Prof. Jolly aus.

Die mündliche Prüfung fand am 1. Mai 1914 statt.